3.

ΠΑΡΑΛΛΗΛΑ;

OR THE

Loyall Subjects Exultation

FOR THE

Royall Exiles Restauration.

IN THE

PARALLEL

OF

K. *DAVID* and *Mephibosheth*

on the *one* side;

AND

Our *Gracious Sovereign*

K. *CHARLS*, and *his loving Subjects*,

on the *Other*.

Set forth in

A SERMON PREACHED

at *All-Saints Church* in *Northampton*, Jun. 28. 1660.

BEING

The Day appointed for Solemn *Thanksgiving* for his ROYAL MAJESTIES happy Restitution.

By SIMON FORD Minister there.

LONDON,

Printed by *A. M.* for *Samuel Gellibrand* at the Sign of the Golden Ball in St. *Paul's* Church-yard, 1660.

To the Honourable

Sir *Henry Yelverton* Baronet, and

John Crew Eſquire,

Elected *Knights* to ſerve for the

County of *Northampton* in this preſent *Parliament.*

Noble and Honoured Gentlemen,

HAving *firſt* preached, *and after* preaching *beene by divers* judicious Perſons *of my* Auditory *vehemently ſollicited, to* print *this* Sermon; *I have beene over-prevailed withall, to* gratifie *their* deſires, *although I am conſcious that there is little in it, beſides the* happineſs of the Parallell *between* King Davids, *and* our moſt gracious Sovereigns Reſtitution, *to commend it to any judicious Rea-*

der. And ſo much the rather, becauſe I flatter my ſelf with ſome hopes, that thoſe to whom the Royal part of the Parallel may be acceptable for its patneſs to the Seaſon; will be perſwaded to vouchſafe the like candid reception to the Loyal part of it for its ſutableneſs to the diſpoſition of every good Subject in ſuch a ſeaſon.

And when I had thus conſented to its Publication, it could not rationally be a matter of much diſpute unto me to whom to dedicate it; when I conſidered, that (beſides the relation you have to that County where it was preached) your preſent Intereſt in that Parliament, which hath given us the occaſion of that Joy, which begat the Meditations here expreſſed; and your known

Loy-

Loyalty *to our* gracious Sovereign, *in ſo many* eminent ſervices (*of late eſpecially*) *manifeſted, to your greateſt hazard of lives and eſtates, together with divers* perſonal obligations; *might juſtly challenge at my hands a far* greater teſtimony *of* honor *and* reſpect, *than this can amount unto.*

I therfore humbly requeſt you to permit this ſlender Piece of mine, to fly up and down the Nation under the ſhelter *of your* noble Names; *and to indulge, and excuſe whatever* errors *or* weakneſſes *you may diſcover in it. I am conſcious of* ſome, *and the* curious Readers, (*eſpecially conſidering the* different Tempers *of theſe Times*) *it is likely may find* more. *But, I hope, this excuſe* (*which it hath from its* own Theme

and Argument) *will ſecure it from a-ny hard cenſure among* candid per-ſons, *and* Loyal Subjects; *that in ſuch a* ſeaſon *wherein every body* throngs *into the* Preſs *to expreſs a* loyal Gratitude, *my* lame Mephi-boſheth *put himſelf forward in the* croud *upon the ſame account. And it cannot but be a pleaſing ſight to thoſe who truly affect his Sacred Majeſty, to ſee* Loyalty *even* creeping *and* crawl-ing out, *to meet our* David, *when it cannot march in equal* pace *and* equi-page *with others, who have* ſtronger limbs, *and* better furniture. *And now, That the* God of wiſdom and counſel *may guide all your* con-ſultations, *into wayes of* healing *to the* Nation *in* general, *and* relief

relief *to all* honeſt Mephibo-ſheths *in ſpecial, thouſands of whom, without the interpoſition of his* Maje-ſties royal tenderneſs, *and your* concurrent moderation *to quali-fie the* extremities of Law, *are in danger to loſe far more, than* Mephi-boſheths proportion, *by that very Providence, which their* hearts *as much* deſired, *and their* hands *as much* contributed *to effect, as any whatſoe-ver to the utter ruine of* themſelves, *and their* Families, *and the* irrepara-ble loſs of the Church of God, *and* the Proteſtant Cauſe: *ſhall be the prayer of*

Honoured *Gentlemen,* *His* Majeſties *moſt loyal* Subject, *and* your *moſt affectionate* Servant,

Simon Ford.

Errata. Pag. 11. l. 15. r. *might, if.* p. 30. l. 8. r. *divers words.*

THE Loyall Subjects Exultation FOR THE Royall Exiles Reſtauration.

2 Sam. 19. 30.

And Mephiboſheth ſaid to the King, Yea, let him take all, foraſmuch as my Lord the King is come again in peace to his own houſe.

THis whole *Chapter* which is the *Quarry* whence I have taken the *Stone* which I intend to lay as the *foundation* of this dayes diſcourſe, is ſo notably ſuited in moſt of the conſiderable paſſages of it, to the *late occurrences* of Gods *gracious providence* in the reſtitution of our *gracious Soveraign*; that it is a matter of greateſt wonder to me, to obſerve how exactly the *two Hiſtories* run *parallell*. Inſomuch that it were no hard matter for an *ingenious phancy*, by altering the Names of *David, Abſalom, Joab, Abiſhai, Zadock, Abiathar, Shimei, Ziba, Mephiboſheth, Jordan*, &c. into

The occaſion of this diſcourſe.

into others proper to our late affairs, to inſert *verbatim* the *greateſt part of the Chapter* into a *Chronicle* of *theſe Times*. Thus hath God by his wonderfull providence, to the aſtoniſhment of all the world, acted over this part of *David*'s *Hiſtory* again, in reference unto our *gracious Soveraign King Charles*; as if he would put it beyond diſpute or doubt, that *David* himſelf *the man after Gods own heart*, had not a *larger ſhare in that heart*, than *he*.

Differences between King *Charles* his reſtitution and King *Davids*.

Nay, give me leave to ſay, that in divers very remarkable circumſtances, our *Sacred Soveraign*, in this eminent turn of affairs, hath received certain *ſignall aggravations* of the mercy vouchſafed him, beyond *David*. As (1.) in reſpect of *difficulties, obſtructing the return of both*.

(1.) In the *difficulties* obſtructing the *one* and the *other*.

1. That *David* was driven out of his Kingdom by *one* Uſurper onely; ſo that with the death of that *one*, the quarrell was at an end: but *our Soveraigns* Royall ſeat was uſurped by a *Devill* whoſe name was *Legion*; ſo that no ſooner was *one* uſurpers power laid in the duſt, but there were preſently ſtarted *new* (and thoſe powerfull) pretenders to take it up.

2. That *David*, was excluded only in his own *perſon*, not in his whole *family*, and Royall *Office* too: but our Uſurpers, did not only baniſh the *King*, but all his *family*, and the very *Office of Kingſhip* too.

3. That *David* though he were baniſhed from *Jeruſalem*, and his *Royall Manſion*, yet was not wholly driven out of his *Territories*: but *our Royall Soveraign*, was wholly ſtripped of *all his Dominions*, and baniſhed into *forraign Lands*, and there, by the malice

malice of his perſecutors, hunted from place to place (as *David* formerly was, when *Saul* purſued him) like a *Partridg upon the mountains.* 1 Sam. 26. 20.

4. That *Davids* baniſhment (in all probability) was not as many *weeks*, as our Soveraigns was *years*, (for if it had, *Mephibosheth* had been in a *naſty pickle* at his return, ſeeing the *Holy Ghoſt* tells us, *he had not ſo much as waſhed his cloathes, from the day the King departed to that day,*) and by conſequence this mercy *to our Soveraign* after *twelve years* baniſhment, vaſtly exceeds *Davids.* verſ. 24. of this Chapter.

5. And (conſequently from hence) it is plain, that *Abſalom* and his confederates could not have that *time*, and thoſe *advantages* to mould and modell a *party at home*, and confirm them by Honours, and Eſtates; and oblige them to a mixture of Intereſts; and ſtrengthen themſelves by *confederacies* abroad: but with *our Soveraign* the caſe was far otherwiſe, thoſe who expelled him, had time enough to purchaſe themſelves friends, by dividing his Inheritance, and the ſpoyls of the Nation among them; and to mix Intereſts with *forraign Princes*, by Embaſſies, and correſpondencies.

And therefore from all theſe, (and divers other ſuch circumſtances which might be alledged) the reſtitution of our *Royall Soveraign*, appears to have been a matter of far greater difficulty than *Davids* was.

(2.) In reſpect of the *way and manner* of effecting the work. (2.) In the *way* and *manner* of effecting both.

1. *David* was reduced by the power of an Army raiſed *by him for his own defence: our Soveraign* by

the power of *an Army raiſed againſt him*, and wonderfully overpowered into a ſubſerviency to thoſe attempts, which honeſt Patriots made for his revocation.

2. *David* was reduced by a *battell*, and that very *bloody*, which ended in the deſtruction of his competitor, and his forces: *our Soveraign* is recalled by *Parliament*, and reſetled in the *royall Throne* without a *blow-ſtriking*, or a *bloody-noſe* (as we ſay,) which is a very eminent amplification of the mercy, as you will ſee more anon.

Thus have you ſeen ſomething of the parallell opened before you, and therein may eaſily perceive, that, in point of *mercy*, and *miracle*, King *Davids* reſtitution came ſhort of King *Charles*'s.

Other differences wiſhed.

And I humbly begge at the hands of God, that the *diſparity* may yet farther appear, in theſe *two things more*, for the future.

1. That *his Royall Majeſty*, may have none of *Davids Sychophants* about him; *nor Sonnes of Zerviah* to inflame his ſoft and mercifull diſpoſition into unſeaſonable exaſperations againſt thoſe, whom the *ſenſe* of their own *miſcarriages*, the *conſcience* of their *duty*, and *aſſurance* of his *Royall goodneſs*, proſtrates at his feet. No *Ziba's* to ſteal away his heart by miſinformations and miſrepreſentations from *honeſt Mephiboſheths*, who (whatever their intentions may be miſconſtrued into) have *ſuffered more* in his *exilement*, and *done more* for his *enthronement*, than all the debauched *Hectors*, and fawning *Paraſites* in the Land: or engage his *Royall Prerogative* to Acts of *Injuſtice*, for the ſatisfaction of their own *avarice* and *revenge*.

2. That

2. That there may be no *Sheba* to blow *a Trumpet of Rebellion* to any party, whom either the ſuppoſed *inequality of favours*, or *diſappointment of expectations*, or æmulous *ballancing of deſerts*, may inflame into *diſcontents* and *diſtempers*. To prevent all which miſchiefs, I have choſen (God, I hope, directing my ſpirit in the choice) this *remarkable Text*; to ſhew us all, how *Loyalty* ſhould be *affected* in ſuch an eminent and wonderfull *Turn* as this, in the *example* of *one*, who *deſerved as highly* from his returning Prince *as any*, though he *fared as courſely*; and yet *crawles out as forwardly*, to meet him, and *welcomes him home as heartily as any*.

And Mephiboſheth ſaid unto the King, yea, let him take all, foraſmuch as my Lord the King is come again to his own houſe in peace.

Which words preſent us with

1. A Royall Exiles Reſtauration; *David the King returning to Jeruſalem in peace.* The Text divided.
2. A Loyall Subjects congratulatory Exultation; *Mephiboſheth ſaid, My Lord the King is come again*, &c.
3. An hearty and affectionate demonſtration of the reality and unfeignedneſs of this Exultation; *Yea, let him take all, foraſmuch as my Lord the King is come again*, &c.

Upon all which, I ſhall *firſt* give you ſome *ſhort deſcants*, as they relate to the caſe of *David* and *Mephiboſheth*, or a returning King and a congratulating Subject: and *then apply* them to the caſe in hand, the *parallel providence* and *duty* of *this day*.

Part I. 1. And *first*, of the *first* Part. [*The Royall Exiles reſtauration.*] It was not long ſince (probably not many dayes) that *Abſalom* and his *complices* had committed a *double rape*, upon the *royall Throne*, and the *royall Bed* of King *David*: and the giddy multitude had from all parts of the Nation by *Arms* and *Addreſſes*, contributed to ſettle him in his uſurpation. King *David* was enforced to quit the *City*, and *pull down his ſails*, and (in a place of ſafety) to *weather out the preſent ſtorm*. Little did he think, when he
Pſal.126.6. *went forth weeping*, chap. 15. 30. that he ſhould ſo ſoon have *returned with joy*: that thoſe who had ſo unjuſtly *caſt him out*, ſhould ſo quickly be ſo forward in a loyall contention, which of them ſhould contribute moſt to the *bringing of him home again*: that even *Shimei* himſelf, who had followed him in his departure, with all the curſes which a virulent tongue could utter, ſhould ſo ſoon change his note, and cry *peccavi*, and begg his pardon.

And will you know how all this comes to paſs? To omit the influence which the victory gained againſt *Abſalom* in the preceding Chapter, had upon the multitude, who uſually are directed in their *Hoſannahs*, and *Crucifiges* by ſucceſs: as alſo the *policies* uſed by *David* to incline the *people of Judah*, to recall him again, (whereof you have an account *Verſ.* 11, 12, 13, 14.) as being at beſt but *ſecundary cauſes*: without all queſtion, there was a remarkable *hand of God* in the managery of this buſineſs, which enabled *Amaſa* the Generall of the contrary part, to bring

bring off all the people with ſo unanimous a conſent, as if they had been *all* but *one man*, to invite the King back again, and *bow their hearts* at his *feet*. Verſ. 14.

Thus doth *providence* daily exerciſe its *prerogative* in the world, turning the *wheel*, upon which the greateſt concernments of Nations are wrought, according as it pleaſeth that God, who *ruleth in the Kingdomes of men, and giveth them to whomſoever he will*, Dan. 4.25. He breaks *their veſſels of honour*, and makes them up again, in a more glorious form than they had before: *he brings down the high tree, and exalteth the low tree, he dries up the green tree, and makes the dry tree to flouriſh*, Ezek. 17.24. Sometimes *he powreth contempt upon Princes, and cauſeth them* (*as* David in the preceding Chapters) *to wander in the wilderneſs*, Pſal. 107.40. And anon again *ſubdueth their people under them, and gives great deliverance to his Kings, and ſheweth mercy to his annointed*, (even to this very *David and his ſeed*) as *Pſal.* 18.47. to 50. he acknowledgeth. Jer. 18.4.

Which providence as it ſhould *amaze* us, ſo ſhould it alſo *teach* us this leſſon,

That juſt Authority however depreſſed for a ſeaſon, uſually recovers and gets up again: and unjuſt uſurpation however high and ſuccesfull for a while, ſeldome holds out long againſt a righteous Title.

Of which amongſt many other that might be given, you may take theſe *Reaſons*.

1. That certainly, (whatever *atheiſticall Politicians* think,) the *divine providence* doth in a ſpeciall manner intereſt it ſelf in the *Cauſes* and *Quarrells* of *Soveraign* 1.

Soveraign Princes; as it concerns him more nearly than any other, to ſtand by thoſe who are deputed and commiſſioned by himſelf.

And indeed (except where ſome notorious provocations in a *Prince*, or his *Family*, prevail with him to take away his Commiſſion) common obſervation furniſheth the world with ſo frequent examples of divine Juſtice in this kind, that few obſerving men there are, but have faith enough to foreſee a Tyrants *ruine* in his *riſe*, from what hath ſo often been *formerly ſeen*. *Had Zimri peace who ſlew his Maſter?* was (it ſeems by 2 *King.* 9. 31.) grown *proverbiall* among the *Iſraelites*, and objected to *Jehu* upon that account by *Jezabel*, as a *prognoſtication* of his *ruine*.

2. 2. There is alſo another Reaſon to be deduced *ex naturâ rei*, from the very conſtitution of all uſurpation it ſelf. For as in all *bodily diſtempers* there is a certain ἀκμὴ or *pitch*, whereunto when the inflamed humours are elevated, the diſeaſe ſpeedily comes to a *Criſis*, and afterwards declines and ſpends it ſelf by degrees of *receſſe* anſwerable to thoſe of its former *acceſs*: ſo is it in the *body politick*, thoſe humours which being inflamed, kindle it into inſurrections and rebellions, *waſt themſelves* again (of courſe) *by degrees*, after they have arrived at that *pitch*, to which the *utmoſt activity* of thoſe *Bontefeus* that *raiſed them* can *elevate them*, and *Gods wiſdome* thinks fit to *ſuffer them* to be *raiſed*.

3. 3. There is ſomething of reaſon alſo to be drawn from that *ſecret indignation* which people generally conceive againſt uſurped powers; upon account whereof,

whereof (though they be never ſo much courted, and flattered, and that by the moſt noble and obliging actions, yet) they frequently remember, that they have not their *own riders*, and ſecretly wiſh them *unhorſed*, yea, and frequently will attempt it upon every advantage. The *many headed beaſt* will not patiently be beſtrid by any, but its *own maſter*; *Bucephalus*-like, who would never ſuffer any to ſit him but *Alexander*.

4. To which (in the *fourth* place) it doth frequently prove advantageous, That *uſurping Powers* are fain (will they, nill they) to ſecure themſelves by ſuch *courſes*, as not only *diſtaſte the people*: but alſo *diſcover their own feares and ſuſpitions*. And it is not the leaſt provocation to them to attempt the *unhorſing of their Riders*, that they perceive their *fear* makes them ſit tottering and unſteady; and whiles (to ſit the faſter) they *claſp their legs too cloſe* to the *beaſt*, their *heels* doe them the diſſervice of exciting his *mettal* the more ſpeedily to *fling* them off.

5. (And laſtly) A *guilty conſcience* in an *Uſurper*, doth *emaſculate* that *courage* which is neceſſary to be put forth in *dangerous caſes*; and joyns with the *ſmalleſt* oppoſition from without: ſo that often times *Tyrants* are more betrayed by their *own fears*, than overmatched by *adverſe forces*: whence they themſelves are ready to give up all upon the leaſt ſenſe of a *declination of ſucceſſes*; and ſo come (like ſneaking cowards) to the moſt diſhonorable ends, very ſeldome having the courage ſo much as to redeeme an *inglorious life*, with a *glorious death*.

This commonly is the *fate of Uſurpers* (whether from *any*, or *all* of theſe cauſes) whiles *juſt Authority* is like the *Sunne* diſpelling thoſe *miſts* that cloud it, by degrees, and every day (like the houſe of our *David* in his conteſt with *Sauls* poſterity) *growing ſtronger and ſtronger*, 2 Sam. 3. 1. augmenting its Intereſts upon the growing diſaffections of the people to unjuſt powers, till at laſt, it tread upon the neck of all oppoſition. Thence it is that *baniſhed Jephthah* is fetched back again with more *honour*, than ever he was expelled with *injury* and *diſgrace*, Judg. 11. 7,8. and our *David* (in the Text) comes home to *Jeruſalem* with more *tears of joy*, than there were *tears of ſorrow* ſhed for his expulſion: that the joy of ſuch a providence works ſuch miracles among the people, that *old Barzillai* (though he have *loſt all his ſenſes* through age, yet) recovers ſtrength enough to travel forth to congratulate his *Sovereign:* and *lame Mephiboſheth*, upon ſuch an occaſion, can make a ſhift to *crawl out* to welcome him to his houſe again. Which brings me to my *ſecond* part,

ver. 35.

Part II. *The Loyal Subjects* congratulatory exultation. [*And Mephiboſheth ſaid to the King*, &c.]

Wherein we will obſerve,

1. The *Perſon* thus joyfully congratulating his Sovereigns return, *Mephiboſheth*.

2. The *particulars*, which he gratefully inſtanceth in, as the *amplifications* of his joy and thankfulneſſe; of which *every word* bears a part.

1. *The*

1. *The King:* (the *Perſon* he congratulates.)
2. *My Lord:* (the *Relation* he had to him.)
3. *Is come again:* (the *mercy* that befell him.)
4. *To his own houſe:* (the *Place* of his arrival.)
5. *In Peace:* (the *manner* of his reſtitution.)

Of all which ſingly in their order. And

1. The *perſon* congratulating

Firſt, *Of the Perſon* thus rejoycing and congratulating, and that is, *Mephiboſheth.*

But who is this *Mephiboſheth* that among all the perſons that congratulated *Davids* return, and triumphed in it, he is moſt taken notice of?

1. It is (for ought we can find to the contrary) very likely, he was the *only* remaining *Iſſue* of *Saul*, the *former King:* and therefore one who if he had minded his own advancement (as *Ziba* maliciouſly ſuggeſted, with great appearance of probability, but that the Holy Ghoſt vindicates him, *Chap.* 16. 3.) have made his advantage of *Davids* abſence, and (as the *Heir of the Crown* by right of inheritance from *Saul*) have *angled* fair for it in theſe *troubled waters*, had he been ſo minded.

2. *One* who (without all queſtion) was not ſo deſtitute of intelligence, but that he knew that he was *accuſed to David* under the pregnant ſuſpitions of ſuch a deſign; and ſo farre judged guilty, by the *King himſelf*, that he had already given away *his Lands* as forfeited to the *Crown*; and he might have had cauſe enough to doubt, that his *head* muſt have gone next. Chap. 16. 4.

3. Once more, *Mephiboſheth* was a perſon, but *juſt now highly diſobliged by the King.* For when he had opened his caſe, and cleared his innocency to *David*

in the matters which *Ziba* had ſuggeſted; and had *prevailed* ſo farre upon him that he appears inclined to think him *innocent*; yet he is *taken up ſhort*, and anſwered with a *check*, and a *confirmation* of the former *unjuſt ſentence*, to a *full moiety*, in ſtead of expected *reparations*. And yet this *Mephiboſheth* is the perſon that thus congratulates his Sovereign. [*Mephiboſheth ſaid to the King*, &c.] Hence we may obſerve,

That a true and loyal Subject values his Sovereigns good above his own. As *Mephiboſheth* heredoth. And a fair copy *he* had, to write after in the example of his *father Jonathan*, who (whiles *David* was onely *Rex deſignatus*, appointed and deſigned by God to the ſucceſſion of the Kingdom; and although as *Saul* tells him, 1 *Sam.* 20. 31. that *he had choſen the ſonne of Jeſſe to his own hurt*, and that *whiles he lived, he ſhould not be eſtabliſhed, nor his Kingdom*; yet) upon pure conviction, that God had ſettled the Kingdom upon *David*, he is contented to ſit down a private man, and baulk all his *poſſibilities of a Crown*, and adventure his *Fathers* higheſt *diſpleaſure*, and his *own life* too to ſecure *his*, who ſtood between him, and his ſucceſſion. And indeed, *Loyalty* hath ever accounted it the next honour to *Martyrdom*, to ſacrifice its deareſt Intereſts for the ſafety of *legitimate Princes*. Whence Chriſt argues (as from a received *principle in Nature*) *That if his Kingdome had been of this world, then would his ſervants fight*, and adventure their deareſt blouds for his preſervation, *John* 18. 36. So did *Abiſhai* interpoſe in that remarkable danger which *David* was expoſed to, from *Iſhbi-benob one of the ſonnes of the Gyants*, who made

made full account to have killed *David*, 2 Sam. 21. 16. And in the ſame Chapter, you have a liſt of *thirty* of *Davids Worthies*, who are recorded for nothing elſe, but *their loyal valour* in defence of their *Sovereign*. And how prodigal in the battel (preceding my Text) between *him* and *Abſalom*, are the whole body of his Army of their own blouds, that they may preſerve *the light of Iſrael* from being *extinguiſhed*: and they give a reaſon for it, *for* (ſay they) *thou art worth ten thouſand of us*, Chap. 18. 3. which leads me,

2. To the conſideration of the *amplifications* of *Mephiboſheths* joy and thankfulneſs, whereof the *firſt* is the *Dignity of the perſon*, whom *Mephiboſheth* thus congratulates. 2. The particulars amplifying the congratulation.

1. *The King.*] A name (certainly) of more honour in the *Scripture*, than our *late Times* would afford it. Inſomuch that we hardly finde *Sovereign Authority* any where expreſſed under *any other ſpecifical Title in the Bible*. To be ſure (if *Scriptures* may judge this controverſie) *Protectors and Keepers of the Liberties*, will hardly paſſe among *Chriſtian names of Supream Governours*. It ſeems that *State-hereſie* that makes no other account of *Kings*, than of ſo many *Lions* and *beaſts* of prey, *born to be taken and deſtroyed* for uſurping *the Sovereign Authority of the People* (as our Times have learned to cant it) and *infringing of the free-born fellow-creatures natural Liberty*, was not received amongſt thoſe inſpired penmen of the *Holy Ghoſt*, and therefore deſerves to be reckoned among the *Apocryphal* revelations of *another ſpirit*. I am ſure, that the *firſt Governour* whom God ſet over his *own People* was a King, *Moſes was King in Jeſurun*, Deut. 33. 5. and afterwards when 1. The King.

the Government was *dwindled into Judges*, (during all which time they had many wofull experiences of the miſchiefs of ſuch precarious, uncertain, and temporary Governours) God reſettles the Commonwealth in a *ſucceßive Royalty*. And it is mentioned as a great judgement upon that Nation, and in-let of many miſchiefs into it, more than once in that Book of *Judges*, that there was *no King in Iſrael*.

Chap. 17. 6. 18. 1. 21. 25.

And no wonder, that that Government hath ſo much countenance from *God* amongſt men; ſeeing it bears ſo great a conformity to that which *he himſelf* exerciſeth over all the world, the affairs whereof he manageth in a *Kingly way*, Pſal. 47. 6, 7. And the moſt *noble Society*, and *body Politick* in all the world, (which conſiſts of the moſt ſelect parts) I mean the *Church*, he hath ſettled in the ſame way under *Jeſus Chriſt*, *as King of Saints*, Apoc. 15. 3. and (for the more effectual adminiſtration of that Authority) hath given him alſo the Monarchy of all the world, and made him *King of Kings, and Lord of Lords*, *Apoc.* 17. 14.

εἰς κοίρανος ἔστω. εἷς βασιλεύς. —*Nuſquam libertas gratior extat. Quàm ſub Rege pio.*—

In a word, let us ask the general opinion of *mankind*, and we ſhall find, that Kingſhip will carry it from all Governments by a *major* vote: it being farre more eligible (in common reaſon) to ſerve *one* maſter, than *many*. And therefore it is no wonder, if after the ſad experience of the many miſchiefs of *Oligarchy* in theſe *Nations*, the *genius of this people* inclines them to receive a *King* with no leſſe joy than *Mephiboſheth* did, whoſe *firſt* amplification of joy and gratitude for the mercy in the Text is, that the Perſon reſtored was the *King*.

2. But

2. But it is not a *King* of every ſort and ſize that deſerves or obtains the congratulations of *Loyall* (if diſcerning) *Subjects*. And therefore *Mephiboſheth* amplifies his joyfull congratulation, by a ſecond emphatical title [*my Lord*] which imports not onely *Sovereignty of Authority*, but *unqueſtionableneſſe of Title* to that Authority. And truly, the word [*King*] ſounds odly without [*Lord*] and [*Lord*] as ill, without [*my*] before it. He that is a *King*, if he be not a *Lord* too, inveſted with a *Sovereign Power*, as well as a *Sovereign Title*, will be but (as he ſaid of *Pompey*) —*Magni nominis umbra*, the *ſhadow of a King* without the *ſubſtance*. [*King*] without [*Lord*] ſounds too *low* and *flat*, to command *honour* and *ſubjection*; and [*Lord*] without [*my*] ſounds too *forraign*, and *irrelative* to challenge *love* and *cheerfulneſſe in ſubjection*. A *Power of Law* is no leſſe than *every rational Subject* will allow to him with whom he depoſiteth the Truſt of his life and eſtate, ſeeing without it that *truſt* were *vain*, as wanting a neceſſary requiſite to the rendring it effectual: and *a power above Law*, no *juſt Prince* layes claim to. Yea, the very nature of *Loyalty* and *Allegiance*, as well as the words themſelves, declare the limits of the Sovereigns power, as well as the peoples obedience. Let no man therefore part [*Rex*] and [*Dominus*] *King* and *Lord*, which *God* and *Law* have *joyned together*: For he that is not *Lord*, will not long be *King*. And let them that either *King* or *Lord it* over a people, take heed how they part [*my*] from *either*. For he that *Lords it* higheſt, is very unſecure, both as to his *peoples love*, and his *own ſafety*, if he hold it only by *Power*, and not *Title*. An

2. *My Lord.*

unjuſt

unjuſt exactor of my obedience, though he may overpower my *body*, and command my *eſtate*, ſhall never conquer and ſubject my *heart*: I ſhall *obey him*, whiles the rod is over my back, becauſe I *love my ſelf*, and ſhall be loath to *hazard* by a *peeviſh pertinacy* what I may *ſecure* by an *unſignificant compliance*: but I muſt not be thought to be ſo farre enamoured on my *chains* and *fetters*, as to be contented to wear *them* any *longer* than till I can *knock them off*; or to think any obedience any longer *due* to an *Uſurper*, than till I can with ſafety *deny* it.

But a *lawfull Prince*, as he hath a *right to command*, ſo (whiles he commands nothing, which is countermanded by God) forfeits none of his commands, for want of a *will to obey*. A *rightfull Sovereign* ſets up a *Throne* in every *heart*, where he rules by *love*, and commands obedience by its influence. Eſpecially where the *Title* of a *Sovereign* is founded on a *lineal deſcent*; and the perſon inveſted with royalty is not *Rex factus*, but *Rex natus*, not beholden to *humane Creation*, but *hereditary ſucceſſion*: for to ſuch an one *Allegiance* is founded in *Nature*, and flows forth by a kind of *Inſtinct* towards a *native Prince*, as *dutifulneſſe* and *reverence* do towards *natural Parents*; and common reaſon tells us it is due to the *Pater Patriæ*, as well as *Pater-familias*, the Father of the *Countrey* as well as of the *family*; who is *my Lord* and *thine* (whoever thou art that art born within his Dominions) and entituled to the love and obedience of us all (in a ſort) as *God* himſelf is to the *Sovereignty of the Creatures* upon the account of their very *being*, which they *receive* under his *influence*, and *enjoy* under his *Protection*. In a word, a *King* who

Lords-it,

Lords it, by ſuch a *Title*, is certainly the moſt welcome of any, to a *Loyal Subject*; ſeeing *David* (who had not that advantage) was (upon his royal relation, though founded upon another bottome) ſo welcome to *Mephiboſheth*: eſpecially when *returned from ſuch an exilement*; which is the *third amplification*.

But before I enter upon that, I muſt crave your leave to ſchool a *ſawcy interrupter*, who (me thinks) accoſts *Mephiboſheth* thus, *O man! why doeſt thou worſhip thy fellow-creature? Thou ſhouldſt not ſay* [*my Lord the King,*] *but* [*thou, O man, whom they call King.*] To whom, I make no queſtion, but (if ſuch *Phanaticks* had at that time had a being) *Mephiboſheth* would have anſwered after ſome ſuch manner. *But* [*thou, O man, whom they call Quaker,*] *doſt thou not know that Titles of honour to Gods deputies are derived by God together with the dignity unto which they belong? Doth he call them gods, becauſe they are deputed in his place to repreſent himſelf, and doſt thou not then put an affront upon God, whiles thou rankeſt his vicegerents with other men? Go, ſawcy Clown, and learn, that Religion is no enemy to good manners: if it were, God himſelf would not have enacted a ſpecial Law to enjoyn that honour to our ſuperiours, which thoſe Teſtimonies are neceſſary to expreſſe. Mean-while, aſſociate thy ſelf with thy fellow-creatures, (if at leaſt thou canſt find any as void of civility as thy ſelf to aſſociate withall) and leave Kings (and Subjects too of a better temper) to teſtifie their mutual reſpects and ſatisfactions in ſuch a way, wherein the fullneſs of the heart moſt naturally uttereth it ſelf. And know, that although Kings be equally related to God (as*

Object.

Sol.

creatures) *with others, yet they are not Quakers fellows; at leaſt, till it better appear, that as God made other men, and Kings alike, ſo he made Kings and them to be Hail fellow, well met.*

And now (having vindicated *Mephiboſheths courtſhip*) I am at leiſure further to conſider his *Congratulation*, in the third *Amplification* of it, the Kings Reſtitution. For ſo it follows, *My Lord the King*

3. *Is come again*

3. *Is come again.*

A *good King* is welcome to his Subjects *at all times:* but *doubly* welcome after an *uncomfortable abſence*. Certainly, *Mephiboſheths* joy ſets a like Emphaſis upon *rediit*, as upon *Rex*. And, indeed, how could he do otherwiſe? For what comfort is it to this *Hemiſphere*, that there is a *Sunne in the firmament* (except that partial comfort, which the hopes of his return feed us withall) whiles he is *abſent from it*, and beſtows his light only in *another*? And (becauſe we look upon that creature, as *ſo comfortable*) how wearyſome is a *Winters night* which detains him, but a little longer than ordinary, from our eyes! But ſhould that befall us, which they ſay is uſual with the remoteſt *Northern* and *Southern climates*, that we ſhould want the Sunne for *half an year together*; how think you, would ſo *long an abſence* ingratiate his *returning beams* unto us! What *crouding* would there be at his returne, to *ſalute* his firſt riſing? And what a kind of ambitious conteſt would it occaſion (as with the *Perſian Lords* in the Story) *who ſhould diſcover him firſt?* In a like *pride* and *gaiety* of affection, do we find *Davids* loyal Subjects (in this *Chapter*) ambitiouſly contending, which of them ſhall outrun the other, to help forward his deſired return. So doth

verſ. 20, 41, &c.

God

God ſometimes uſe to whet our appetites by *faſting*, to thoſe diſhes, which (whiles they are our daily food) *flat* and *blunt* the ſharpneſs of our *ſtomacks* into a kind of *anorexy* or *inappetency*.

Hence alſo we may learn, what a vaſt *difference* there is between a *juſt Prince*, and an *uſurping Tyrant*; that when the *one* abſents himſelf, or is otherwiſe ſeparated from a people, they *curſe* him with a *good wiſh of fair weather after him* (as we ſay) as one *whoſe room is more acceptable than his company*. But in the detention of the *other*, eſpecially for any unuſual quantity of time, how do the *clouds* that *ſit* upon every *countenance*, and the *dews* that *fall* from every *eye* declare, how welcome the *royal Sunne* would be to *diſpel* the *one*, and *dry up* the *other*! Yea how doth the *nimbleneſſe of their loyal affections* (that think every minute an age, till they enjoy their beloved object) chide the *ſlowneſs* of *Times motion*, becauſe he makes no more haſte to make them happy.

Phoſphore redde diem; quid gaudia noſtra moraris?
Cæſare venturo, Phoſphore redde diem.

Thus doth *Mephiboſheth*, from whoſe heart his Soveraigns baniſhment had baniſhed all joy (*for* the holy Ghoſt tells us, *he had neither dreſſed his feet, nor trimmed his beard, nor waſhed his cloaths from the day that the King departed*) eccho out this *rediit* with unſpeakable affection, *My* Lord the King is *come again*: and (which further raviſheth him) *ad domum ſuam*, (the fourth amplification.)

4. *To his own houſe.* Which clauſe certainly (as it neceſſarily inferres a *propriety*, which *David* had in his *royal Palace*, before his excluſion; much contra- 4. *To his own houſe.*

ry to the Doctrine of our Antimonarchical times, which gave new names (ſcarce Chriſtian, I doubt) to all places and things that called the *King*, Maſter: [his *Houſes*, were the *Commonwealths houſes*; and his *Lands*, the *Commonwealths Lands*; his *Woods* and *Forreſts*, *Parks* and *Chaſes*, the *Commonwealths* forſooth] and (as for *Houſes*) had *Davids* Subjects been ſo skilfull in deſtroying, as ſome others have, and had as much time to do it, he had hardly had an houſe left in being, and *Mephiboſheth* might have added one particular more to his gratulation; *That the King had an houſe of his own*, ſtanding, to *return unto*; I ſay as this clauſe [*his own houſe*] eſtabliſheth the *Propriety of Kings* in their *royal Poſſeſſions*: ſo it) denotes the *full* and *entire reſtitution* of *David*, not only to his *Kingdom*, but to his *home*; together with the *ſecurity* of his *preſent condition*, which he was now reſtored unto. Mens own houſes, in time of dangers, are places where they *play leaſt in ſight*, as being moſt likely to expoſe them to every obvious ſearcher.

A *comfortable change* (certainly) to *David*, who a little while ſince had almoſt quite baniſhed the hopes of ever ſeeing home again, as he declares to *Zadok*, Chap. 15. 23, 24. And therefore by how much he had *longed* in his abſence (though no queſtion he was all that while a moſt welcome gueſt to his Subjects houſes, where his occaſions caſt him) after the enjoyment of this home: by ſo much muſt his joy be improved at his firſt ſtep over that deſired Threſhold.

And no leſs comfortable was the conſequent of it to his *Subjects*, who now knew *where to have him*, whom before (becauſe he was ſometimes here, and ſometimes there, as the exigency of his deplored affairs

fairs required,) they could not tell how to repair unto, either to crave *his juſtice*, or expreſs *their duty*. So that undoubtedly *Mephiboſheth* was but *one* of thoſe *thouſands* of loyall Subjects, who (in his abſence) had *looked wiſhtly* towards the *royall Palace*, as degraded into a condition below the meanneſs of a *plebeian cottage*, by reaſon of the vacancy of its *Royall Maſter* and *Inhabitant*: and now rejoyced to ſee the *doores fly* open to receive him in again. Eſpecially conſidering the *manner* of his reſtitution, the *laſt particular* of this joyfull congratulation of *Mephiboſheth*; it was

5. *In Pace*, (the moſt emphaticall word of all the reſt) *My Lord the King is come again to his own houſe* [*in Peace.*]

The *Hebrew word* which we render *peace* is [*Shalom*] which being a word of a large extent, (and therefore uſed in ſalutations as the *compendium* or abridgment of all good wiſhes) may be interpreted in this place in a threefold latitude.

1. *In peace*, that is in the *glory*, *ſtate*, *and magnificence* which is moſt agreeable to *Peace*. In *warre* all things are cloathed with a diſmall *neglectedneſs*; mens very *garbs*, and *habits*, and *poſtures* are compoſed to the dolefulneſs of ſo *uncomfortable a condition*. But *Peace* diſplayes all the *riches*, *pomp*, *gallantry*, and *magnificence* of a Nation, ſo that *David* returning in *peace*, is attended to *Jeruſalem* with ſuch *pomp*, and *glory*, as declared how *glad* his Subjects were in their *hearts*, by the *gayneſs* of their *habits*. And indeed (however in a *Theologicall conſideration*, ſuch exuberancies of gallantry as the State of ſuch *royall proceſſions* doth call for, be but a vain and emp-

ty thing, μεγάλη φαντασία, (as the pompous entrance of *Agrippa*, and *Bernice* is called, *Act.*25. 23. a *great phantaſie:* and *Princes* in all their magnificence, are never the more accepted of *God*, or ſpirittually happy) yet are not ſuch conſiderations as theſe, ſufficient to inferre the *baniſhment of them*, from the *politicall uſe*, which (upon extraordinary occaſions eſpecially) all *Princes* make of them. For, beſides that the *credit of Princes* is hereby much advanced among *forreigners:* it is but meet that ſuch an equipage ſhould ſometimes be made uſe of, to guard the *perſons of Princes* from the bold *approaches* of *inferiours*, who might otherwiſe miſtake their *Soveraigns* for their *Companions*. Thus the *Sunne* weares his beames not only to *warm, enlighten*, and *impregnate* the earth, but alſo to *guard* his own *glorious body* from the too ſawcy approaches of every inquiſitive beholder.

2. *In Peace*, that is in *perſonal ſafety*, which no queſtion, had been much in danger during that ſtate of *warre and confuſion*, wherein he had lately been. His Army indeed, had taken care to keep him out of the danger of ſwords and arrows in the battell, when by a friendly and loyal violence they ſhut him up in a garriſon, *chap.* 18. 3, 4. But yet, in ſo grand a rebellion, and general diſaffection of his ſeduced people, what walls could ſecure him from the *poyſoners drugg*, or the *Aſſaſſinates dagger*, which without doubt, were in readineſſe to do execution any where, as opportunity ſhould court them thereunto. It was *David's life* which was the only obſtruction to *Abſaloms ambition*, and therefore we cannot ſuppoſe any way was left unattempted to take away that? And yet, ſo Divine Providence watched

ed over *David*, that not an *haire of his head* is touched, by any ill-meaning hand, and he returnes ſafe both in life and limb, and in this reſpect alſo, *In peace.*

3. (And laſtly,) *In Peace*, that is *in quietneſſe* and without *obſtruction* or *diſturbance.* Many *weapons* were lifted up againſt him to *drive* him *away*, and *many* a *curſe* (beſides *Shimei's*) ſent after him, as he *fled*, by diſloyal conſpirators. But now every *ſword* is *ſheathed*, and every *mouth* is *ſtopped*, except thoſe that either *ſhout* for *joy* or *ſue* for *pardon.* The way to his Royal Palace was now crowded with *peaceable*, and *cheerfull ſpectators*, and not with *tumultuous*, and *ſeditious rioters*, as when they forced him to fly for his life, and leave both Gods habitation, and his own to their mercy: and nothing *obſtructs* him in his paſſage but the confluence of a loyal crowd who flocked about him to feaſt their eyes with ſo welcome a ſpectacle. And upon this account alſo, was it no ſmall joy to *Mephiboſheth* that *David* was *returned in Peace.* Hence Obſerve,

A peaceable Reſtitution of an exiled Soveraign, is a mercy of the largeſt dimenſions both to himſelf, and his Subjects.

And being ſo, no queſtion but it cals for all poſſible demonſtrations, of reall and affectionate joy and gratitude, which brings me (*at laſt* though you may think ſomewhat *long firſt*, if you conſult the Hour-glaſs; which (yet) I would hope, at ſuch a time as this, no good ſubject will do, ſeeing your patience on this day is a piece of loyalty to your Soveraign) to the third part of my Text *Mephiboſheth's reall demonſtration* of the ſincerity, and heartineſſe of his *Part III.*

joy,

joy, in theſe words, *Yea, let him take all, foraſmuch*,&c.

Where I cannot but take notice of an *Emphaſis* alſo in *every word.*

1. Yea. 1. [*Yea,*] as it imports a *contented conſent* to the *hard* (for that is the *ſofteſt* epithete I can give it) *ſentence* of *David,* pronounced againſt him in the *preceding verſe:* together with the *mildneſſe* of his ſpirit and *compoſedneſſe of his paſſions,* notwithſtanding the *harſhneſſe* of the *manner* wherein *David* paſſed that ſentence, hath an *Emphaſis* in it. And

(1.) The *former import* of *the word,* lends us this *ſeaſonable note*;

That the moſt contented loſer by his Soveraigns Reſtitution, is the moſt reall and loyal rejoycer in it. It was not ſo much for *Ziba* that *got* a fair eſtate by *David*'s *reſtitution* to rejoyce, as it was for *Mephiboſheth* who loſt it. Poſſibly *Ziba*'s joy was more *frolick* becauſe he was *tranſported* with his *gaines:* but *Mephiboſheth*'s was more *hearty* becauſe it was not *abated* by his loſſes. *Ziba*'s joy was terminated in *himſelf,* though pretended for the *King*; and *Mephiboſheth*'s in the *King* with the neglect of *himſelf.* We uſe to indulge loſers ſome eruptions of paſſion, (as our common Proverb tels us,) *they muſt have leave to ſpeak*; becauſe *natural ſelf-love* will hardly digeſt a conſiderable dammage without ſome evidence that it hath a ſenſe of what hurts it: and (by conſequence) it muſt needs be a *tranſport* beyond the ordinary ſtandard of *nature,* which in *loſſes* ſo calmes all exorbitancies of paſſion, as if they did not concern a man at all, and makes him *rejoyce* as truly, as if he had no *cauſe* at all to *grieve.* And ſuch was this of *Mephiboſheth,*

phiboſheth, wherein his loyal heart forgets that his eſtate or intereſts were concerned in *the judgment*, for joy that he once more beheld in ſafety his *Soveraign that gave it*. Alas! how many mens loyalty, (who upon ſuch a providence as this, are even tranſported into a degree of that *laughter*, which, *Solomon* ſaith, *is mad*: and *mirth*, which *doth it cannot tell what*, Eccl. 2. 2.) might juſtly fall under *ſuſpicion*, upon this conſideration, that either the *expectation of greatneſſe*, or hopes of *reparation* and *revenge*, layes on the *fewel* that makes ſuch a *blaze*? Whereas indeed, there is more true and noble fire of loyal joy kindled in the breaſts of thouſands, (though it make not ſuch a *crackling noiſe*,) who are (with *Mephiboſheth*) not only contented to *receive no advantage* from the providence, but alſo to *ſit down conſiderable loſers*; and *ſome* (which God put into the heart of his *gracious Majeſty* to conſider) by ſuddain ejections and revengefull proſecutions *expoſed to utter ruine*, who have done as *conſiderable ſervice* as any whoſoever, towards the *ſetting affairs* in the *poſture* wherein now they *are*, and now *rejoyce* in them as much.

(2.) The *ſecond* import of this word *Yea*, preſents us with this *Obſervation*.

That even injuries and wrongs from lawfull Soveraigns, are by private Subjects to be ſwallowed, with a calm and ſedate conſtitution of ſpirit.

David handles *Mephiboſheth* roughly both in the *manner* of his ſpeech, [*Why ſpeakeſt thou any more of thy matters? I have ſaid* (q d.) *Thy doom is this, which I am reſolved to ſtand to, and therefore trouble me no more about it.*] Thus (even amongſt good men) in high place, is *Solomon's* ſpeech too

frequently verified, that *whiles the poor useth intreaties, the rich answereth roughly*, Prov. 18. 23. And also in the *matter* of it. *Thou and Ziba divide the lands.* One would have thought that *Mephibosheth*, had reason enough to reply, *Nay, my liege Soveraign, that is hard measure.* If *upon better information of my innocence* your Majesty be *so farre satisfied, as to revoke your former Judgment* in part, *why not* altogether? *If* Ziba *upon conviction of sycophancy, and false accusation be worthy to lose* half *of his unjustly acquired estate, he is not worthy to enjoy* any; *seeing the one half is equally the price of that sycophancy as the other. And if* Mephibosheth *(now cleared in his royal Soveraignes own conscience) be worthy to be restored to one* half *of his estate, why not to* all? *Though the* injury *be lesse to* me, *yet the* injustice *in it self is no lesse to the* King *to deprive an innocent person of the half, then of the whole.* But *Mephibosheth* waves all such pleas, and mildly answers, *Yea, let him take all*, &c. No *passion*, no nor just *expostulation*, no undecent or discontented *carriage* towards his *Prince*, is here; but a quiet and contented *swallowing of the injury:* whether, because he saw *his Soveraign* in some more than ordinary *transport of heat*, and therefore judged it not seasonable to cast any more *oyl* into the *fire*: or (which is most likely) because he was so full of *loyal joy* for his *restauration* that he minded his *own Interest* least, I will not positively determine. This is certain that βυσσινὰ ῥήματα, *silken words* become the *Subject*, when the *Soveraign* speaks *iron and steel. For by long bearing* (saith *Solomon*) *a Prince is best perswaded, and a soft answer breaketh the bones*, Prov. 25.15. And the carriage and deportment must be answerable.

anſwerable. *If the ſpirit of the Ruler* (ſaith the ſame *Solomon*) *riſe up againſt thee leave not thy place*, (i. e. fling not out of the preſence in paſſion and diſcontent) for *yeilding pacifieth great offences*, Eccleſ. 10.4.

2. A ſecond *Emphaſis* is in the word *Him*, yea, let [*Him.*] And who is it to whom *Mephiboſheth* is ſo generous? Who, indeed, but *Ziba* his *treacherous ſervant*, who had wrongfully accuſed him of ſtaying behind at *Jeruſalem*, upon a *traiterous* Deſign of uſurping the *Crown*; and ſo attempted to deprive him at once of his *eſtate*, and his *life*? And one who had prevailed in the *one* already, and it was not for want of malice in him, that he had not alſo prevailed in the *other*. 2. Him.

Who would not have thought rather, that *Mephiboſheth* ſhould have ſaid? *Though the loſſe of my eſtate doth not trouble me, ſo long as my eyes behold the King returned in ſafety, yet that* Ziba *(of all men) ſhould enjoy it, this goes near me. That ſuch a treacherous villaine ſhould not only eſcape the gallows (which he deſerves) but wear thoſe feathers which he hath plucked from me without any reſtitution, or reparation made for the wrong he hath done me, this is hard. If my Lord the King will take the Lands himſelf, or beſtow them upon any other of his ſervants, content: but let any man rather enjoy them, than* Ziba. But we hear not a word of this neither from *Mephiboſheth*, but the quite contrary. Yea, rather, (ſaith he) *let* (even) *Ziba take them, ſeeing my Lord the King is come back again to his own houſe in peace.*

How doth a true zeal to publick good drown all thoughts of private revenge! Let men pretend to never ſo

much loyal joy and gratitude upon ſuch an occaſion as the *Text* and the *Time* preſents us withall, yet where they diſcover an *exaſperated* and *revengefull* ſpirit, and take all advantages to proſecute it; they muſt give me leave to tell them, that I doubt they are no *Mephiboſheths*, but *ſonnes of Zerviah* rather, *with whom* (I hope) *our* David *will have little to do.* I Ver. 22. fear me, *ſuch mens joyes* will make *their Soveraign mourn*; who fetch *fire from Hell* to kindle their *bone-fires*, and *fewel* them with the *ſpoyles* of (to ſpeak at the mildeſt rate) no worſe Subjects, than *themſelves*.

Once more, (for this rare example cannot without wrong to it ſelf, and you, be ſlightly paſſed over) Obſerve hence,

That the Reconciliation of a Soveraign and his Subjects, ſhould (if their ſpirits be rightly tempered) work a through reconciliation between the ſubjects themſelves. We uſe to make *marriage feaſts* the occaſions, and ſeaſons of reconciling the differences between *thoſe of the Kindred* who are joyntly concerned in the joy of ſuch a Providence. Davids *return in Peace*, was the *marriage* of himſelf, and his Subjects, renewed after an *unkind Divorce.* And *God-* Ver. 22. *forbid* (ſaith *David* himſelf) *that ſo good a day as this, ſhould be ſtained with revenge* though upon a *Shimei*, the worſt of Traitours. And, (in imitation of him) *nay then*, (ſaith good *Mephiboſheth*) let (even) *Ziba* and me, ſhake hands, the *beſt of Maſters* with the *worſt of Servants*, though I *ſit down with the loſſe*, and he *with the gain* of a fair eſtate. And indeed, as we account it a good Argument in *Divinity* to inferre our *love*, and (conſequently) our *reconcile-*

reconcilement to our *Brethren*, because our *common Father*, (*God*) through his Sonne *Jesus Christ*, *loves* and is *reconciled* to us *all*: so ought it likewise to be a good *Political* Argument to conclude the meetnesse and fitnesse of full and entire reconciliation and friendship among the *members of the body Politick*, from the re-union of the *Royal Head* to them *all*. The *marriage* of the *Parents*, the *Prince* and *Commonwealth*, should make the children of both *venters*, (whether *Royal*, or *Parliamentary* breed,) to love and live as friends together.

3. Next [*him*] comes the word [*Take*] into consideration, with the *Emphasis* which it carries. Which *word* farther exemplifies *Mephibosheths* cheerfull and contented condescension to these hard conditions. 'Tis not *rapiat*, let him *get it as he can*; when I cannot help it, I will desist and rest contented. But 'tis *accipiat*, (for so the word most frequently signifies) in the milder sense; and we render it *let him take*. *Q.d.* he shall not have it, only by my *Lord the Kings sentence*, and be put in *possession* by the *Officers of Justice*; but also by my donation, and surrender, if *my Lord* will have it so. I will *cut a Turf* my self, and *seize him* of the Lands in person.

3. Take.

לקח *accepit. & dono accepit, frequenter.* Λαβεῖτο, LXXII. *accipit.* Vulg & Junius.

How free and voluntary is loyal affection in all the expressions of it! He that will do no more for his Soveraign than is *forced* from him; that puts his Prince upon [*rapiat*] *let him catch what he can*, instead of *Mephibosheths* [*accipiat*] *let him receive, what I can bestow upon him*, when just occasion requires; is not so much a *Subject* to his *Prince*, as to his *Purse*. May *our Soveraign* never have cause to make triall of his Subjects affections by *voluntary*

bounty: or if he have, may he meet with *ſo much of it* in the *moſt free* and *ingennous expreßions*, as that his exigencies may never tempt him to thoſe *extraordinaries* which may render him obnoxious to popular diſaffections.

4. *All.* 4. We have not yet done with the *emphaticalneſſe* of *Mephiboſheths* grant. For although we have had *divers* already under conſideration, yet [*All*] is to come, which indeed compriſeth more than *all* the *reſt*. He ſaith not only, *Let him take half* (as my Lord the King hath judged) but [*All.*] So little did it trouble him to be *half undone* by the Kings Reſtitution, that he ſeems to be diſpleaſed with what was *left him*, becauſe it rendred the reality of his loyal Joy, leſſe conſpicuous and demonſtrative.

How exceßive liberal is Loyalty, when it is ſpirited by Love? A *beloved Prince* can never *want*, whiles a *Loyal Subject* hath what to *give*. He that was ſo liberal even to *Ziba* upon *Davids account*; What do we think he would have done for *David himſelf?* I confeſſe, I cannot ſee, how the expreſſion could have admitted an enlargement, had the caſe been *Davids*, as now it was *Ziba's*; except he had added old *Jacobs* congratulation to his ſonne *Joſeph*.

Gen. 46. 30. *Now let me die, ſince I have ſeen thy face, becauſe thou art yet alive.* And doubtleſſe *Mephiboſheth* had love enough to his *Sovereign* to have parted not only with *his Eſtate to him*, but *his life for him*, if need required. I can hardly (you ſee) get free of this *word*, I am ſo taken with it. O *bravely ſaid, noble Mephiboſheth!* what ſpecial *mark of obſervation*, doth this *paſſage* of thy *Hiſtory* deſerve, where *ever*

it

it ſhall be read to the worlds end? When *Araunah* beſtowed a farre leſſe gift upon King *David*, a while after, *Chap.* 24. How noble a character doth the *ſacred Hiſtorian* put upon his generous Loyalty? [*All theſe things did Araunah as a King, give unto the King,*] verſ. 23. and yet it is not ſaid, that what he gave was *half*, much leſſe *All* that he had. I will not taxe the *ſacred penman* with injury to *Mephiboſheth*, in that he ſlips over this Story ſo ſilently. I rather think the reaſon of the difference is, becauſe in this, *Araunah* was more notable, for being a *Jebuſite* (as the Scripture tels us) and therefore one of the race of the *old Canaanites*, who held out with moſt pertinacy againſt *Iſrael*, even till *Davids* time, who conquered the *Fort of Zion*, their laſt retreat: and it was out of love to God, as well as the King; ſeeing it was in order to his worſhip, being a gift of that very ground, on which (as it is thought) Gods *Temple* afterwards ſtood, and the *Arke* was at preſent to be ſetled. Now ſuch a gift from a *Jebuſite*, one (originally) of a Nation and Religion moſt adverſe to *David*, deſerved a *finger* to point it out in the *Hiſtory*.

Chap. 24.16.

2 Sam. 5.7.

But however, *Mephiboſheth* will not want that honour in *all noble and ingenuous hearts*, which *Araunah* (for what reaſon the Inditer knows beſt) hath in the *moſt noble of Hiſtories*. Let *Arannah* take the honour of being *as generous as a King*: and *Mephiboſheth* ſhall have the reputation of being *as free as an Emperour*; and ſhall, to the worlds end, upbraid the ſordidneſs of thoſe who in ſtead of parting with what *is their own* for their *Sovereign*, think much of reſtoring *him what is his*.

5. Laſtly,

5. *Foraſmuch.* 5. Laſtly, The word *foraſmuch*, muſt not loſe its conſideration, ſeeing upon it depends the conſideration whereupon *Mephiboſheths* noble generoſity is bottomed, *viz.* the *reſtitution of his royal Sovereign in peace*, which

1. Firſt, Gives us a ſatisfactory account of *Mephiboſheths* Act, in point of Conſcience; in which reſpect it may juſtly give occaſion of this Queſtion,

Whether Mephiboſheth *(had* David *taken him at his word) had done well in ſuch a frolick of joyfull gratitude, to give away all he had to the utter undoing of himſelf, and his family?*

Whereunto (without expoſing *Mephiboſheth* to the ſuſpicion of a *meer complement* or inſignificant piece of *Courtſhip*) the anſwer is eaſie.

1. That the words import a *compariſon*, if not a *competition*, between the *mercy* of a *publick ſettlement*, and the *ſafety* of a *private eſtate*. And upon this account, it was ſimply better, *Mephiboſheth*, and *many Mephiboſheths* private eſtates ſhould have been ruined, than a *Nation* be expoſed to the miſchiefs of a *civil warre*, and a *lawfull Sovereign* be excluded from his *juſt rights*.

There ought to be no conſideration higher to a good Patriot, than the publick welfare. This indeed is a conſideration, which ought to ſilence all the claimes which the *moſt natural relations* may make to our *affections* and *proviſions*. Inſomuch, that as he who at other times doth not *make proviſion for his own family, is* (by the Apoſtles judgement) *worſe than an Infidel:* ſo he that to purchaſe a *publick ſettlement*, doth not (comparatively) neglect, and hazard all his *deareſt intereſts*, is ſo much *worſe*, than *worſe than*

1 Tim. 5 8.

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an Infidel, that he deſerveth not to be accounted a *reaſonable creature*: ſeeing man is ζῶον πολιτικὸν, *a creature appointed for ſociety*, and there is nothing more *unſociable* or *unſuitable* to the very *elements of all ſocieties*, than to ſuffer *all* to be *ruined*, whiles every particular perſon endeavours *to ſave one*.

Secondly, The words alſo carry with them an *implicite vindication* of *Mephiboſheth* from the ſcandalous aſperſion which *Ziba* had caſt upon his Loyalty. And, as a *good name* (eſpecially where it renders a man capable of being a more eminent inſtrument of publick good) is better than a mans *eſtate*, yea, than *life* it ſelf: ſo in ſome caſes, a man had better ruine the *one*, than forfeit the *other*. Such a caſe was this of *Mephiboſheth*, who had no better way to vindicate his *good name* from the odious imputation of plotting againſt his *Soveraigns Crown* in his abſence; than to let him know, that he was ſo farre from conſpiring to *raiſe himſelf* by his *Sovereigns fall*, that he was rather contented to *fall* as low as nothing, by his Soveraigns *riſe*.

And thus have I *anatomized my Text*, word by word, to diſcover to you (ſo farre as words can manifeſt it) the true character of a *Loyal heart*, in the perſon of *Mephiboſheth*. My next task will be (upon this *joyfull occaſion*) to endeavour to impreſs the *ſame thoughts* upon *you*, who (I am ſure) have as much cauſe (in every reſpect) as *Mephiboſheth*, to entertain them. *Application*

I have before (in our entrance upon the words) ſhewn you how exactly *parallel* the occaſion of *our ſolemn joy and thankſgiving* this day, is to that of *Mephiboſheth* in the *Text*.

Taking notice of our *royal Exiles*,

We are met together at this time to commemorate the mercy of a *Royal Exiles Reſtauration*, who after a long and tedious *baniſhment*, by many *Abſaloms* and *Ahitophels*, is at laſt, by a providence, but *one degree* removed from a *miracle* (if at leaſt, it may be thought to be diſtant from it at all) re-poſſeſſed of his *Royal Throne and Dignity*. Let us (a little to augment our joy and thankfulneſs) look backwards into the ſtate of affairs, both *with him*, and *among our ſelves* before his reſtitution, that we may be the more ſenſible of the ſeveral *ſteps of mercy* vouchſafed us in it.

1. *Baniſhment.* And here (not to *fathom too deep* to find out the *bottom* of that *gulph* of miſery whereinto we were plunged, in the late *civil confuſions*) let us beginne our review with the *beginning* of his *Majeſties Reign*, which commenced (legally) from that *black day* of his *Royal Fathers barbarous butchery*, a *day*, which (if ever any day deſerved the diſmall doom which *Job* pronounced upon his *birth-day*) may *ſtand* for it, and *carry* it from any, that ever was in the world, ſince the *day of the crucifixion of the Lord of glory*. After the perpetrating of that moſt *execrable murther*, follows the moſt *unjuſt excluſion* and *baniſhment* of his *lawfull Heir* and *Succeſſour*, together with *all the Royal Family*, and *Royalty* it ſelf: the horrid contrivers and actors of that villany, being conſcious to themſelves, that they could never be ſecure from that vengeance that lay at their doors, if they admitted any of *his Race* to a capacity of calling them to a juſt account.

Beſides, that the deſire they had to be fingering the *Royall Revenue*, told them, there was no way *but deſtroy-*

deſtroying the Heir, that the Inheritance might be theirs. And indeed, what hath not been attempted to hinder his re-entry upon theſe his legal *Kingdoms* and *Dominions?* What *new Treaſons* made, to ſcare his loyal Subjects from contriving or acting any thing in order thereunto? What *Engagements* and *Oaths of abjuration* have been hammered, and *ſpread like a ſnare upon Miſpah,* either to entangle the *conſciences* of his people by *taking them,* or ruine their *Eſtates* for *refuſing them?* What *toſſing and tumbling* the three Kingdoms into *Chimerical formes of Government,* wholly to unfix and unhinge them from the *ſtanding Laws* and Conſtitutions; for fear leſt the remaining of any thing which they formerly had enjoyed, ſhould mind them of that *Government* under which they enjoyed it? What *tolerating,* yea *encouraging* of *heretical Teachers,* to the *affronting* and *perſecuting of Orthodoxy,* onely upon this account, becauſe it maintained ſo near a confederacy with *Loialty?* What *moulding* and *modelling of Armies,* to a *Fifth-Monarchy temper,* wherein the members were too generally of the character, which *Iſaiah* gives a deſperate generation in another caſe, *Iſa.* 8.21. *Curſing their King, and their God, and looking upward?* What dividing the *Royal Inheritance* amongſt themſelves, and their Confederates, to engage them the more deſperately to oppoſe the *reſtitution* of *him,* whoſe reſtitution would endanger the *vomiting up* of thoſe *ſweet morſels* again? What daily *libelling* his *Royal Perſon,* and traducing his *Morality* and *Religion,* to *diſthrone* him from (the only *Throne* they had left him) the *affections* of his *Loyal Subjects?* Laſtly, what *courting and cajolling ſome forreign Nations* into

Mar. 12.7.

Hoſ. 5.1.

a *confederacy* with them: and *knocking* and *cudgelling others* into a *connivance* (at leaſt) if not *compliance* to their diſloyal *Actions* and *Deſigns?*

Pſal.105.13. And in the mean time *(Noble Pilgrime!)* how was he toſſed *from poſt to pillar* (as we ſay) and *from one Nation to another, from one Kingdom to another people?* What ſtreights and difficulties was our *Royal Exile* expoſed to in *forreign Territories,* whiles bloody Tyrants domineered in his *own?* What induſtrious endeavours were there uſed to ſhut him out of all *Proteſtant Dominions,* and force him upon *Popiſh Countries,* that they might either neceſſitate him to a *change of his Religion,* or gain the more plauſible colours, from his dependances, to *perſwade* his People, *that he had done ſo?* And what dangers attended his *Royal Perſon* from thoſe who were enemies to his *Religion*; and what hazards *his Religion* was expoſed to, from thoſe who protected his *Royal Perſon,* it is not hard to conjecture, whiles he was thus driven out *from the Inheritance of the Lord, and his own.*

2. And reſtitution. Wherein (as in the Text) And yet after all theſe difficulties and dangers, we have lived to ſee that *Glorious Day,* which deſerves a place in the *Kalendar,* in *letters of Gold* to all Poſterity; wherein, a miraculous Providence hath reſtored him to his Dominions again, *untouched* in his *Perſon,* and *untainted* in his *Religion.* And truly, this is ſuch a gracious Revolution, as carries in it *all the circumſtances of amplification* in my *Text,* which we will briefly review, the more to elevate your joy, and *inflame the reckoning* of that Praiſe and Thankfulneſſe which is due to God for ſo gracious a Providence.

1. 'Tis

1. 'Tis no ſmall mercy to theſe Nations that we have a *King* reſtored: and (in him) the *ancient Government*, under which this Nation flouriſhed ſo many hundreds of years. *The ancient bounds, which our fore-fathers have ſet*, and which ſome have laboured ſo induſtriouſly to *remove*. Nor can this be accounted a ſmall mercy by us, who have ſeen, in the ſad diviſions of *brethren* for many years, what it was to ſhut our *common Father* out of doors, and pretend to *govern* the *Family without him*. To be ſure, ſince that time, it hath been the ſad lot of us all, that *ſervants have ruled over us* (as the Church in captivity complains, *Lam.* 5. 8.) *and there was none that delivered us out of their hand*. *One* whiles we were under a *Saxon Heptarchy* again, (or ſomething like it) in the Arbitrary Government of a few Grandees; *ſometimes* under ſomething liker the *thirty Tyrants of Athens*: *ſometimes* under an *Hecatontarchy* (give me leave to frame a *new name* for a *new thing*) a *fragment* of a *ſhattered Senate*, which the contempt of the vulgar could not vouchſafe a *cleanly name*: *ſometimes* under a grand *Vizier*, and his *Janizaries*. *Sometimes* (in a word) we had an *Head*, and *ſometimes none*, and *ſometimes too many*, but all monſtruous. In the mean whiles, we found that a *pretended Commonwealth*, had reduced us really to a *common beggary*: and our *Liberties* were *kept* by a *name without a thing*, ſutable to what themſelves were, which (indeed) had *no exiſtence, but in Name*. And is there any one, whoſe heart doth not leap within him, at the *Name of a King again?* Let all the world by the eccho of our joyfull acclamations know, that the *ſhout of a King is among us*. 1. *The King.* Prov. 22. 28. Numb. 23. 25.

2. *Our Lord.*

2. And that King, whom God hath in mercy restored to us, is *our Lord*, as well as *King*. *Kings*, we have had enough, during this twelve years *Interval of Kingship*, though under *other* names. *Sometimes many at once*, and when but *one*, (because that *one* was not *our Lord*) we had, in that *one*, *one* too *many*. How many base upstart *Kings*, elevated like *vapours* from a *dunghill*, have lorded it over us, and that beyond all the *lawfull Kings* since the *Conquest*? No *Kings loins* have been so *heavy*, as their *little fingers*. But all of them, as they wanted the *Title* of *King*, so they had no *Title* to *King-it*.

Eccles. 10.17.

Blessed be *God*, that now hath restored unto us our *just and lawfull Sovereign*, a *King that is the Sonne of Nobles*, entituled to the Throne by an unquestionable right from the loins of a continued succession of *Royal Ancestours*. A *King*, entituled to our *Allegeance* by *Birth* and *Descent*, to whom the *Laws of God*, *Nations* and *Nature*, oblige us to be *Subject*. A *King*, that needs not be *complemented* into a *Throne* by *Addresses*, or justifie his standing, by *Possession* and *Power* to defend it: but *was* (without all these) what those that had them, only *pretended* to be, *our Lord*; and is now (by Gods gracious providence) *the King* too.

3. *Is come again*

3. And (though injuriously banished from his *People*, and his *Power*, for many years) is at last *restored* and *returned* unto his *longing Subjects*. And what the import of this mercy is, there is none can pretend to be ignorant, who knows how many mercies, that seemed to be *banished with him*, are *returned in his company*. *Our Laws*, that were first *turned into*

into Engliſh, and then *turned out of Court*: Our *Trade*, that had taken *wing* and *fled from us* to forreign Nations: Our *Parliaments*, which were firſt *raviſhed* (like *Tamar* by *Amnon*) and then *ſent packing* out of doors: Our *Religion*, firſt evaporated into *Novelties*, and then into *nothing*: Our *Liberty*, formerly *preſerved by old Laws*, afterwards *impriſoned* under *new Keepers*, that *kept* it ſo cloſe, that we could not tell where to *find* it; all theſe, (with the *Father of our Countrey*, the *light of Iſrael*, the *breath of our noſtrils*, the *Center* of our *affections* and *Allegiance*, and the *greateſt gift* (next his owne *Sonne*, and the *light* of the glorious *Goſpel*) which ever God beſtowed upon theſe Nations, are *returned again*: and (which is yet more than all theſe) we our ſelves, with the *repenting Prodigal*, are (by *returning* to our *Father*) *returned* to *our ſelves* againe. And is not this a *Day that the Lord hath made* for theſe *Nations to be glad and rejoyce in it*, wherein *our Lord the King is come again?*

Lam 4.20.

Luk.15.17,18.

Pſal.118.24.

4. To amplifie this mercy further yet, *our Lord* the King is *not only come to his own Kingdom*, but to his *own houſe*. Which (in *our* caſe) is a circumſtance more conſiderable, than in *Davids*. The malignity of that rebellion againſt *David*, did not extend it ſelf to the *barbariſme* of ruining his *Royal Manſions*, out of a deſign to aboliſh the remembrance of *Kingſhip*, as it was with *us*. They that demoliſhed ſo many ſtately *Royal Palaces*, were reſolved (it ſeems) divers years ſince, to leave *our King very few* of the *magnificent ſtructures* enjoyed by his *Royal Anceſtours*; and thoſe, which their malice

4. *To his own houſe.*

malice (by reaſon of State-interruptions) was not formerly able to dilapidate, within theſe few moneths paſt, began to *ſhake* and *totter* for fear: and there wanted not, who ſaid of them alſo, *Raze them, raze them to the foundation.* So deſirous were thoſe who were *skilfull to deſtroy*; to ſtock all the *Royal Palaces* with *creatures of affinity* to the *wilderneſs* they had brought us into, that they intended to make the ſad *denunciation* of the Prophet *Iſaiah*, too true an *Hiſtory* of their *deſolations*, Iſa. 34. 11, 12, &c. *The Cormorant, and the Bittern ſhall poſſeſſe them, the Owle and the Raven ſhall dwell in them: and thornes ſhall grow up in the Palaces, and nettles and brambles in the fortreſſes: they ſhall be an habitation for Dragons, and a Court for Owles.* Inſomuch that had *our Lord the King* been detained from us, but a *few moneths* longer, it is to be feared that *this piece* of our joy and gratitude had not had *an exiſtence*, and our *Royal Sovereign* had not had one *houſe* left to *return unto.* But, bleſſed be God, who hath diſappointed them in the extent of their malice, and reſtored thoſe houſes, which yet remain and ſurvive the common deſolation, once more to *better Inhabitants*; and our *Sovereign Lord the King* is repoſſeſſed of them; and that not by a *forcible entry*, but a *quiet* and *peaceable reſtitution.* The *fifth* conſideration to advance the price of *this dayes* mercy: *Our Lord the King* is *not only returned*, and to *his own houſe*; but (which compleats the mercy beyond all the reſt)

Pſal. 137. 7.

Ezek. 21. 31.

5. *In peace.*

5. *He is come again* [*In Peace*] and that in the full latitude and extent of the Hebrew word before mentioned.

1. *In*

1. *In Peace*, that is, in *royal ſtate and magnificence.* Never *any King* of theſe Nations hath entred with ſo much *Triumph* and *Pomp*, the furniture of *Peace.* Wherein, although ſome *moroſe Cenſors* (who envyed *his Majeſty* the ſplendidneſſe of his reception, becauſe they hated his Perſon and Government) were highly diſpleaſed: (and poſſibly, the prodigal expences of ſome perſons, who exceeded the proportion of their eſtates, to put *themſelves* into an equipage of exceſſive gallantry, deſerved juſtly to be condemned) yet, the cheerfull and affectionate expreſſions of his loyal and loving Subjects inward tranſport and extaſie (though with ſome exceſſe in particular perſons) ought to be looked upon, as a ſpecial amplification of our joy, and Gods mercy that occaſioned it; ſeeing it is none of the leaſt mercies to a *Prince*, that his people do not only *acquieſce*, but *rejoyce* in him, and his Government. And as for thoſe *Cynical Phanaticks*, I muſt intreat them to take notice, that all the *Pomp and State* wherewith our *Royal Sovereign* was entertained, came not near that, which was deſigned for the reception of their late *John of Leyden*; as appeared by the *Pageant* at *Briſtol*, his firſt ſtage. For certainly, *Divine Honours*, with what *plainneſs* ſoever exhibited, far exceed all *Humane*, although attended with never ſo much outward *bravery*. *Hoſannah's* and *Hallelujah's* are farre beyond *Vive-le-Roy's*, and *God ſave the King's*. So that it ill becomes theſe men to blame that in *others*, which they exceed *themſelves*; and to *ſtrain* at the *gnat of vanity in others*, when *themſelves* can *ſwallow the camel of blaſphemy.* 1. In pomp and triumph. *James Naylor.*

2. *In Peace*, that is, in *ſafety* to his *Royal Perſon.* Wherein, as there hath been a ſpecial hand of Divine 2. In ſafety.

Providence exerted for his preſervation throughout the whole courſe of his *Perambulation* through forraign Dominions: ſo (above all others) was that deliverance (like *Saul* among the People) higher by the head and ſhoulders, wherein (after the *covering his head in the day of battel*) he was preſerved from the eager purſuit of enraged enemies, by as *homely ſhifts* (if publick relations be true) as the *Spies who ſearched the land of Canaan* were at *Jericho*; and by the contrivance of an *Inſtrument* of the *ſame Sex*, though of *nobler extraction*; and (if our tranſlation be proper) a *clearer reputation*. And let it not be thought beneath the gravity of a *ſolemn Sermon*, if upon the contemplation of this Providence, I cannot but apply what *Deborah* in as *ſolemn* an *Hymn* doth to an eminent *feminine inſtrument of Iſraels deliverance, Bleſſed above women may that Lady be*; and wherever *this Story* ſhall be *recorded*, let it withall be remembred, that (next the conduct of Divine Providence)

Worceſter.

Joſh. 2. 1, 6.

Mrs. *J. L.*

Judg. 5. 24.

——*Dux fœmina facti.*

And indeed never any Hiſtory better deſerved to be recorded (conſidering all the *circumſtances* of that miraculous eſcape, with all the *remarkable intrigues* and *labyrinths of it*) to the *glory of God*, and the *confutation* of thoſe *his enemies* (whoſe only *Title* to the *Uſurpation of his Crown* was *Providence*) than *that Hiſtory:* which performed by a knowing and impartial penman, would (next the ſacred Narrative of *Davids preſervations* from *Saul*) be the moſt wonderfull exemplification in the world, of thoſe notable paſſages of that royal *Pſalmiſt*, *He that dwelleth in the ſecret of the moſt High, ſhall abide ſafe under the ſhadow of the Almighty*, Pſ. 91. 1. *He ſhall*

ſhall give his Angels charge over thee to keep thee in all thy ways, v.10. *In time of trouble he ſhall hide me in his pavilion, in the ſecret of his Tabernacle ſhall he hide me, and ſet my feet upon a rock*, Pſ.27.5. *O how great is thy goodneſs, which thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt in thee before the ſons of men? Thou ſhalt hide them in the ſecret of thy preſence from the pride of man; thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues*, Pſ.31.19, 20. *Great deliverance giveth he to his King, and ſheweth mercy to his Annointed*, Pſ.18.*ult.&c.*

And ſince that day, how often the ſame gracious hand hath reſcued him, is better known to thoſe, who have had the advantage of attending him in his *royal Pilgrimage*, to make ſuch obſervations. But this we are not ignorant of, (through the goodneſſe of God effecting it) that

Poſt varios caſus, poſt tot diſcrimina——

after all thoſe dangers, whether known or unknown, and in deſpight of all his enemies, this *glorious Jewel* that hath been locked up in a *Cabinet* of *forraign Providences*, and thereby *obſcured* from our eyes, is now brought forth to *our view*, much more *Orient* and *ſparkling* than ever; and *ſet* with *Gods own hand* in the *royal ſeat* of his *Noble Anceſtours*, with ſo much *advantage*, that he out-ſhines them all,

——*Velut inter ignes*
Luna minores.

3. (And laſtly,) *In Peace*, that is *without the leaſt oppoſition*. *David* (in the Chapter before my Text) was victorious in a *bloody field*, and that victory made way to his Reſtauration. And no doubt, the *pomp* of his return to *Jeruſalem*, was mixed

3. Without oppoſition.

with the *ſpoyls* of the *field*, and the *Trophies* of *Warre*.

But in all the *ſcenes* of this *glorious Act* there was no *Tragical part* from the beginning to the end: hardly a *drop of blood* ſhed, from the *firſt* attempt, by that noble *Cheſhire Gentleman*, who brake the Ice, to the laſt *progreſſe* of that *famous General*, rather then *march*) in which (*like old Ennius's Scipio*)

Sr G. B.
Gen. M.

—— *Nobis cunctando reſtituit rem:*

he *delayed* the execu ot tion his *counſels*, to give the enemies of the Kingdom *leaſure to undo themſelves*, and do his main work to his hand: and then *hatched our liberty gradatim*, by an heterogenous generation, out of the very *egges of uſurpation and Tyranny*; and *ſtroked*, and *cajolled* rebellion into loyalty, by a *ſoft and gentle* hand, when all the Power of three Nations could not (in humane probability) have *beaten it* into ſo good a temper.

Thus *wonderfully* hath the Lord *turned back the captivity* of theſe Kingdomes, as *the rivers of the South*: inſomuch, that we are even *beſides our ſelves again*, with admiration of the miracle that hath *reduced us to our ſelves*: and (with the *people of Iſrael* returned from *Babylon*) *are become like them that dream*. And 'tis to be doubted, that the *Hiſtory of theſe wonders*, will hardly *find faith enough in our poſterity* to believe them: but rather produce a commendation of the *Ingenuous fancy* of the Inventors of ſuch a *Romantique Hiſtory*, then really be affected with *the Providences*, which it muſt needs be pleaſantly interwoven withall.

Pſal. 126. 4.

Ver. 1.

Whence *Mephiboſheths* example is preſſed on us,

And *now* (as far as concerns *Davids*, and *our royal Soveraignes* part in it) I have compleated my *parallel*. The only part remaining, is *Mephiboſheths*, and

and *yours*. But I doubt me, (for all our great profeſſions of joy and thankfulneſſe) our three Nations will hardly yeild us a parallel for *Mephiboſheth*. *Ziba's* enough there are every where, who are ready to be on the *taking* hand, if they could find a *David* to countenance them. Every one almoſt, thinks this Providence a *Lottery*, and enough there are, that are ſtriving to draw a *prize for themſelves*. This turn, I hope, will yeeld me an *Office at Court*, ſaith *one*; and *me* a *Biſhoprick*, ſaith a *ſecond*; and *me*, a fat *Benefice*, ſaith a *third*; and *me* a *great Trade*, ſaith a *fourth*; and *me* a *revenge* upon thoſe, who have *wronged me*, ſaith a *fifth*. And had his *Majeſty* ten times as much to *give*, as he hath, he need not want for *takers*. But if any thing be to be *parted* withall (though of never ſo much conducement to his *Majeſties eſtabliſhment in peace*) here the *loyalty halts*, whiles thoſe who are ſo much for *taking*, are loath any body ſhould *take* but *themſelves*.

And indeed, this is the only fear which poſſeſſeth the hearts of pious and ſober men upon *this Turn*; that, between thoſe that would *take all*, and thoſe that will *yeeld nothing*, that *peace* and *harmony*, which, by Gods wonderfull providence, is now reſtored unto us, may end in as much diſcord and diſtraction as ever: whereas if every party amongſt us, would be contented to let *others take ſomething*, as well as *themſelves*, it were no hard matter for our *David* without injury to *one* or *other*, to make the diviſion amongſt us to our *joynt-ſatisfaction*. And, in very truth, when I conſider, what *fears and jealouſies* formerly have been able to do for the *unjointing* of the beſt frame of *Government* in the world, and hurrying us into a *wofull civil warre*, the *cinders* whereof are ſcarce *totally extinguiſhed* to this

day; I must profess my self, to be exceeding *fearful* of those *fears*, and *jealous* of those *jealousies*, which yet possess the hearts of most parties. *One* professeth his *fear*, that all the *power of the Nation (civil* and *military)* will come into the hands of that, which our late *distinguishing times* knew by the name of the *royal Party*. *Another* encounters that *fear* with his *jealousie*, that the *old covenanting Parliamentarian* will have too much influence upon *publick affairs*. The *Presbyterian party* fears lest *Episcopacy*, and *Liturgy*, and *Ceremonies play Rex* again in the Church as formerly. The *Episcopal party* fears lest their *wings* should be either *clipped* or at least *imped* with some *feathers of Presbytery*. The *Independent* fears, lest his *liberty* be infringed by *both*, and the *Phanatick* is jealous of *all*. One is *jealous* of his *Majesty*; *another* of the *Parliament*; a *third* of the *Army*, a *fourth* of the *Scots*, &c. and are not all *these* far enough from *Mephibosheths* temper, who was contented rather to lose *all* his own concernments, than not to see the *King* enjoy *his own in peace*.

Verily *(Friends)* when we shall seriously consider, what a sort of *Takers* we were likely to have fallen amongst, a few moneths since; even such a *generation*, as would never have *left taking*, till they had *left us* neither *Law*, nor *Liberty*, nor *property*, nor *trade*, nor *learning*, nor *Parliament*, nor *Ministry*, nor *Church*, nor *Bible*, nor *God*: who would have taken from us every thing that is *Christian*, but the *inward peace of a good conscience*, and *the hopes of eternal life*, which were not *within their reach*; and every thing that was *English*, but the *language* (which only they would have spared, because they understood no other, and because they hated all *forreign languages*, as being suspected of too much affinity

nity with the *Beaſt:)* I ſay, when we conſider theſe things, I profeſs, I think it indiſputably our duty (whatever our *doubts* and *ſuſpicions*, yea, and *ſufferings* may be by the preſent change) to bleſs God from the bottome of our hearts, that we are fallen into the hands of farre more *mercifull Takers*, than they were. And, rather than be to *ſhoot that gulph* again (the very looking back upon which doth even make my head giddy, and my heart faint) I am perſwaded, we ought all of us to ſay with *Mephiboſheth*, Let the *worſt* of all thoſe who now are, or are likely to be at the ſtern, *take all, ſo long as our Lord the King is come again to his own houſe in peace*; and (by his return) hath reſcued us from ſo ſad a calamity. I am ſure, let the *old Royaliſt take all*, which is the *fear* of *ſome*; or the *higheſt Epiſcoparian take all*, which is the *jealouſie of others*; or the *rigideſt Presbyterian Covenanter, take all*, which (though it be the leaſt fear of all, yet) *ſome* profeſs to ſuſpect; they are all grown *ſtrange monſters* to what they have been, where they have had moſt to do formerly, if they do not leave us more, than the *phanatick generation* would, from whoſe tallons God hath mercifully delivered us.

But, I hope, yet, no *ſober ſubject* will ever be put upon this *hard choice*. The *moderation of a gracious Sovereign*, hitherto ſignally declared in all his actions, perſwades me, that he will prove ſuch a *Moderator* amongſt us all, as to put no Subject to the utmoſt of *Mephiboſheths* offer; but rather to let *every one* (ſo far as he doth not cut himſelf off, either by *monſtrous principles*, or *ſeditious practices*) *take* ſomething of the benefit of his pious and peaceable Government. And if in love to his *Sacred Majeſty*, and the ſettlement of the

Peace:

Peace of his Kingdoms, we be but willing to meet him half way by abating voluntarily our mutual heights and heats, I know not why *Prerogative*, and *Liberty*, *Royalists* and *Parliamentarians*, *Episcoparians* and *Presbyterians*; (yea, and some *subdivisions* lower than these) may not be made *friends*, and enjoy *peace*, *concord*, and *communion* too with one another, without any *violence* to their *principles* and *consciences*. For indeed, all our jarres proceed from inordinate *taking* on all sides; and if we would but *give back mutually* what we have *incroached* upon one another, some by *old moth-eaten customs*, and others, by *novel constitutions*; I think we, that joyntly give thanks, *That our gracious Soveraign is come back again to his own house in peace*, may (both make a more *thrifty bargain* by the change in reference to our several interests, than *Mephibosheth* would have done; and withall) contribute much to the settlement of that *peace*, whereunto both his *Majestie* and *we* are joyntly restored. In order whereunto, I would humbly propound only this expedient (were I worthy to be heard in so weighty a matter) That his *Royal Majesty* would be pleased to consult some of the most moderate, and least byassed men of all sides, and accepting their *concessions*, and setling them; decide the remaining *differences* in an *indifferent Synod*, from whence I despair not of a good *success*, except *God* deny a *blessing*; which to prevent, we must pray hard, to the *God* of *Kings*, and *Parliaments*, and *Councils* and *Synods*, that he will direct all their hearts, and *guide their feet into the way of peace*. Amen.

FINIS.